fix itself in this direct self-consciousness, it very soon perceives that this is the language of its changing self-experience which only expresses the relations of its surface consciousness to the environment and to externalities. Distinguishing these, detaching itself from these, it perceives that the self of which it is directly conscious does not in any way change by these outward changes, but is always the same, unaffected by the mutations of the body or of the mentality or of the field in which these move and act. It is in its essence featureless, relationless, without any other character than that of pure conscious existence self-sufficient and eternally satisfied with pure being, self-blissful. Thus we become aware of the stable Self, the eternal "Am", or rather the immutable "Is" without any category of personality or Time.

But this consciousness of Self, as it is timeless, so is capable also of freely regarding Time as a thing reflected in it and as either the cause or the subjective field of a changing experience. It is then the eternal "I am", the unchanging consciousness on whose surface changes of conscious experience occur in the process of Time. The surface consciousness is constantly adding to its

experience or
rejecting from its experience, and by every addition
it is modified and by every rejection also it is
modified; although that deeper self which supports
and contains this mutation remains unmodified, the
outer or superficial self is constantly developing its
experience so that it can never say of itself absolutely,